

# DISCONTENT

"MOTHER OF PROGRESS"

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HOME, WASH., WEDNESDAY, APRIL 10, 1901.

WHOLE NO. 133.

## FREE COMMERCIALISM VS. FREE COMMUNISM.

Part 9.

When Mr. Holmes charges me with complaining that he evinces a desire to confine the debate to definitions, his statement, as made in his No. 5, conveys a wrong idea. I have not thought that he desired to continue in this way to the end. My complaint is that he insists on beginning with definitions. It is the manner of beginning that is unscientific. In the next clause he claims that he has made it plain that he has a right to insist upon a clear understanding of the subjects under consideration. But he has not made it plain. In what article and line does he think he made it plain? He forgets that a clear understanding is impossible from definitions unless the generalizations involved in the definitions are previously grasped. The same sentence contains still another error. He says that "it is proposed to continually use the terms Free Commercialism and Free Communism (or synonymous terms) during the debate." I do not refer to the bad grammar. I have purposely overlooked these things from the beginning, having no time to attend to such matters even in my own composition. The error consists in leaving the impression that I, too, have expressed the intention to use the terms continually. On the other hand, I have expressly stated the needlessness and futility of using the terms in any strict sense until near the end of the debate.

Mr. Holmes defines Free Communism to be "the abolition of the state, and administration of the affairs of men on a communistic basis, through voluntary groups." As Mr. Holmes said untruly of my definition I can say truly of his—that it is no definition at all. The very term to be defined is used in the predicate of the definition, namely, communistic. The definer will have to tell what he means by communistic. The dictionaries give several definitions of the adjective, none of which will suit our comrade.

Mr. Holmes says that "production of wealth will increase to an enormous extent, limited only by the consumptive capacity of the people." Here is a bad slip. My friend should know that the consumptive capacity of the people is infinite and, therefore, cannot limit production.

Again he says that while the use value of wealth does not tend to disappear its exchange value does. But he gives us no reason to believe this. Does he extend his dream to the whole earth at the outset so that there will be no temptation to sell to other communities? Does he expect a law to be passed to forbid selling to other communities? He says that products become so plentiful and cheap that price disappears completely. This involves the absurd assumption that the progress toward the no-price state is begun by an industry whose workers would be willing to spend their

time creating these articles full of use value without receiving anything in return. He cannot argue that these workers are freely enjoying the goods made by others, for his Free Communism has not yet made its appearance as he is only tracing out the transition from commercialism to communism.

He says that books and household utensils "will remain in the possession of individuals." Does he admit then that private property is not to disappear entirely?

He says that transportation, art collections, etc., will be held in common. Will he please answer the question: Who will control them?

Mr. Holmes says that 95 per cent of crime is committed against property. Even if this is true, a very large proportion of the 95 per cent is committed against property in husbands and wives, which form of ownership he does not include in his abolition of property. So that he is mathematically incorrect in saying that only 5 per cent of crime will still be unabated.

But suppose that 95 per cent of all crime will cease, is Mr. Holmes right in saying that there will no longer be any necessity for jails, courts, policemen and detectives? Will he kindly mention a better way to handle the remaining 5 per cent?

In my next I will call attention to a most astonishing statement made by Mr. Holmes about the relations of freedom in commerce to Free Communism in the explanation given in his No. 5. Also, I will say to what extent I accept my opponent's so-called definition and explanation.

EDGAR D. BRINKERHOFF.

331 Sussex Street, Harrison, N. J.

## DAWN THOUGHT.

Such is the title of a remarkable work by the esteemed writer and poet, J. Wm. Lloyd, of Free Comrade repute. It is a volume of Pantheistic impressions and glimpses of larger religion—an apt and suggestive attempt to reconcile beliefs and unbeliefs, to harmonize creeds and discords, to fuse and weld all theories and philosophies; an able and determined effort to bring into transcendent relief the everlasting paradox of individuality in Unity.

"For the all is one, and all are part,  
And not apart as they seem to be;  
And the blood of life has a single heart,  
Beating through God, and clod, and me."

The book was handed me for review, but I am not equal to the task. I have read the book with equal pleasure and profit and personally extend my most sincere thanks and congratulations to the author.

Elbert Hubbard, that Philistine of the Philistines, says: "Progress consists in taking things out of the supernatural pigeonhole and placing them in that of the natural." And this book of Lloyd's is both an evidence of progress made and a powerful and steadfast furtherance

of it. It is a book that is practically the transcript of a soul, and it should find welcome, glad welcome, with all honest thinkers—be they Jew, Christian, Theosophist, Materialist, Agnostic or Atheist, for all are kin to this honest singer who cries

"I worship all, yet I stand up free;  
To all I reach with the equal hand;  
Saint, disciple, and devotee,  
Infidel, Atheist, mystic, stand."

Comrade Lloyd is a passionate lover of freedom, and believing, like Whitman, that SEX IS THE BASIS OF ALL THINGS, he unhesitatingly voices his thought on sexual relations as on all other matters, in this book. I quote just a few paragraphs as a sample:

"Before me rises the prophecy of a new chivalry, wherein the vindication and defense of every woman's right to absolute freedom in her person and love will be the spirit, instinct and code of honor of every man claiming the proud name of gentleman."

"There is no influence on earth so divine and uplifting as the yearning of a true man to deserve the admiration and love of a good woman. Liberate this force, and give it its full scope and operation by restoring to woman her power of choice and personal sovereignty at all times and with all men, and human character will improve as by miracle."

"Purity is the desire to consecrate sex only to the highest ideals of love."

"The instinct that sex is sacred has given birth to sex religions, and asceticism is but the other pole and extreme of sex religion—the desire to keep sex pure becomes morbid, and leading finally to the extravagance that all use, joy, satisfaction in, or discovery of sex, or confession of desire, or even mention of the matter, is vile and obscene."

"This is disease, not purity."  
"But, normally, sex is spiritually the fountain, physically the garden of life; the visible finger of the Creator; pure as the dearest flowers, worshipful as the most sacred things."

"Search yourself; if sex is to you unbecomingly, a shameful thing, you are not pure."

It was a very old writer who said: "Of making books there is no end, and much study is a weariness to the flesh." Both ends of the statement are as true today as of yore, but this book of Lloyd's is not "made" and you will not need to "study" it. It is simply a current of free thought flowing like a brook—and as pleasant to watch. Judge for yourself, as I have done.

Price 50. Obtainable of J. W. Lloyd, Westfield, N. J.

C. H. CHEYSE.

## THE IDLE RICH.

We need only to look around to see the number of idle rich in this country. It isn't small. Stand on the avenues of any city and watch the gilded equipages and liveried lackeys. One rich man stands for a thousand wageslaves. The rich unemployed do not live on themselves, because they don't work; they must live off the worker, and his returns from production must be correspondingly small, and this is what the facts show.—Ex.

## TO MURDER IS THEIR BUSINESS.

The papers of March 9 tell of a small riot near Fort Sheridan, Chicago, caused by a lot of drunken soldiers who had just been paid. Wiseacres, who favored the retention of the army canteen simply shrug their shoulders with an "I told you so," believing themselves vindicated, and, perhaps, they are.

Those who had the canteen fired point to the fact that nearly all our crime is traced to rum, and that murders especially are practically all traceable thereto, and they believe themselves vindicated; and, perhaps, they are.

Yet what neither set seems to see is that the business of soldiers is to murder, legally, it is true, but none the less murder, and, now, being for that purpose, why do these opponents of the canteen do that which would lessen the value of the soldier, when they themselves land his occupation?

One set favors rum, and really don't know a good reason why; and the other set opposes rum, and really don't for the life of them know where they are "at." EULB.

## A JOB FOR ALL.

The present situation may be compared to that of a man who has fallen under a heavy dray laden with merchandise. You can call the dray "civilization" and the bales of merchandise "commercialism". Soon there comes along a set of men who see that there is a man under the dray, who, if he be not dead, probably wants to get out. They gather around and talk about the man and about how to get him out, and whether he ought to be let out. They decide that it might be a bad thing to let him out all at once. He would not be used to it, and he had better get used to it by getting a foot out first. So they talk about him, and they get a job talking about him. You can call these men legislators. Then there is another class of men who do not pay much attention to the man, but they examine the bales and the dray, and they make tables of figures. They call these men scientists, and they get a job talking about the man. Then another class of men say the man would not be under the dray if his heart were not bad. And these men are called ministers, and they get a job talking about the man. So they have all got jobs, and the man is left under the dray.—George D. Herron.

It is a great surprise to find a specious adulation in Free Life over the demise of Victoria. It is bad enough for the flatterers and panderers to royalty to force such twaddle upon us, but for so sane a paper as Free Life generally is to bow down to the popular idols shows royalty is not dead yet by any means, and this talk of Edward VII being the last of his line is all mere balderdash. The revival of middle-age ceremonies at his installation possesses more than a passing interest to the observing. EULB.



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all money orders payable to Discon-  
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## AS A FRIEND SEES US.

After an absence of nearly a year I find copies of DISCONTENT still coming to my address, for which I am thankful. I read with great interest the account of the raid upon your courageous and determined little paper by government officials, written by one of my Topolobampo comrades, C. H. Cheyse.

The enterprise in the establishment of homes away from the grinding curse of government legalized robbery, and the despotism of ecclesiasticism, into the light of freedom and the enjoyment of equal rights, is one requiring heroism, inspired by devotion to principle that commands the respect and admiration of every lover of liberty and manly independence.

The government you ignore is in all respects unworthy of trust or confidence; and a protest against it is evidence of a degree of manhood rarely seen.

While my sympathy is with you I am constrained to say that your method, it seems to me, fails to embrace all the means for the accomplishment of your splendid purpose. It does not reach the primary cause from whence flow the evils that give rise to the discontent that has inspired your noble and heroic enterprise. The sages and philosophers from Thales to Herbert Spencer have failed to solve the problems of civilization, as is evidenced by existing conditions in the so-called civilized world—the reign of greed and despotism and its attendant evils.

The factors for the solution of life's problems are innate in the individual. Instead of directing your search for the cause which gives rise to the wrongs of which you complain, you are engaged in protests against them and discussing various theories to which these wrongs give rise. The individual is the problem and in him are all the factors for its solution.

In one respect you are doing the needful thing—adjusting your conditions in life as best you may, and sending out vigorous protests in justification of your movements. If a removal of the injustice and oppression and the manifestation of greed and sensuality now so prevalent were effected, and that removal were the only thing required, your efforts at the solution would be logical and attended with beneficial results. But it must be remembered that these conditions are the result of human agency. They are effects, not causes. There is no power of action in them—that power resides in the individual; were existing conditions removed, and individuals remain as they are, like conditions in the near future would be brought about. This shows that the conditions do not create themselves.

It is evident that to remove the effect the cause must be dealt with. It is the general opinion that environments act directly on the individual, but when we

consider that environments have no inherent power to act, we can see the fallacy of the idea. All human activity has its rise within and not without. It emanates from him and acts upon environments and reacts upon him after the manner of an echo. The fundamental law of human conduct may be expressed as follows:

Man seeks those means, and pursues those interests, which he thinks will best satisfy his desires and promote his welfare, present and future, and avoids as best he may those evils which he fears will bring pain or misery.

When the desires are proper and the interests based on justice, and the means applied in accordance with the dictates of wisdom and sanctioned by the moral sentiments, such seeking will be rewarded by the best possible results. Failing in this, the evils arising therefrom will be proportionate to the degree of failure.

You have my most sincere sympathy. I would fain aid you financially were I able.

E. J. SCHELLHOUTS.

As one of the publishing group here I am glad to have handed me the above letter of E. J. Schellhouts to DISCONTENT. It is apparently the first answer to our call for "copy," and we welcome both its encouragement and criticism—the more that one or two of us knew the doctor in Topolobampo and learned to value his honesty of purpose and keen, incisive mind; we remember, too, the scorn and ostracism he suffered for his protest and revolt against the fallacious dictums and rulings of the self-assertive leaders of the Credit Foncier colony—autocratic incompetents, who were not worthy to unlace this man's shoes; selfish schemers, who finally wrecked as promising a movement for the betterment of the producer as ever had its origin in discontent with the prevailing conditions in the Industrial Hell. Comrade Schellhouts, some of us salute you!

And now to the matter of your letter. I agree with you in general, even if I might disagree in particulars. Undoubtedly the proper study of mankind is man, and the most proper study of all is—ourselves. But, Doctor, it doesn't do to grow too introspective and the fulfillment of Bobby Burns' prayer, "to see oorsel's a' ithers see us," (especially some) might give us the jimjams! As to external conditions and environment, these all, including government itself, are the product of our internal states, of course, are "effects," as you say, "not causes"—we recognize this fact, hence our present and persistent action; we are PROTESTANTS? Our being here on the raw edge of civilization is in itself a protest, both individually and collectively; the very fact that we are here, acting as we do, shows that we have striven, and shall continue to strive, to reform our own lives—even if the Devil take the hindmost.

Man, I take it is the focal point of heredity and environment, and this latter certainly acts on him as well as he on it. Some of us were in the position of Huckleberry Finn, whom the Widow Douglas "took to civilize," but she was so proper and respectable that Huck, after awhile, couldn't stand it so he "lit out." That's just exactly what we have done, and, in the main, why we did it.

Back, back, to nature! is the call of heart and soul, and, each in our own way, we seek to answer it. Our paper is published to propagate the truth as we see it, and to call others who are discontented with their environment to come and join us in the attempt to found and perpetuate a community in which men and women can freely mingle and associate in work, in play, awake or asleep, in sitting room or sleeping chamber, just as seemeth good in their own eyes. With the individual rests the responsibility, and the aim of each here, I think, is to avoid invading the rights of another, and that is ANARCHY, as it is understood by your friend,

C. H. CHEYSE.

## ALWAYS BEEN SELF SUPPORTING.

In last week's DISCONTENT Myra Pepper says:

I hope the radicals everywhere will stand by the colonists in their efforts to establish a self-supporting community and to publish the paper in the interest thereof.

I wish to say that this is now, and has been from the start, a self-supporting community. We do not believe in building for others alone, nor do we believe in being supported by outside membership fees or dues. While the universal brotherhood may be our ideal, yet no one here is bound through any agreement to aid newcomers in the establishment of their homes, but each is left free to do whatever he may feel able to do; and on the other hand the newcomers are under no obligations to assist in our support only as it may be mutually agreed upon between individuals.

The paper is not published by the association nor solely in the interest of the association. It is published by a group here who are interested in making it an organ for the spreading of the principles of liberty, because under liberty we believe that mankind will be able to reach a higher development, that an era of justice will follow the long period in which the people of this world have been chained down by the injustice and inhumanity of their day. It has been, and will be, our aim to send the truth, as we and others see it, into as many homes as we can; to this end we give of our time and means as much as we each feel able, or willing, to do; and while we often wish that we could do more, we patiently await the time when we can do better. All contributions in cash are used to buy paper, ink, type, and other things needed in connection with the paper, and also to pay postage, fines, etc. An increase of contributions means that we will be able to send the paper into more homes, and even for this laudable purpose we have never asked for money. We do not believe in the old theory that has ruled the world so long, but prefer the system of leaving all free to volunteer what, how and when they can. We have tested this idea for five years, and while we have no duty to perform to those coming here no one has ever come earnestly seeking a home, and desiring aid in its establishment, but what he has received it.

We find from experience that the majority of human beings will do nearer right under our plan than they will under compulsion.

It is to disabuse the minds of many of the idea that in sending money to our paper they are aiding in supporting us

that I write this. Bright, thoughtful ideas are at a premium with us and are held to be of greater value than gold.

O. A. VERITY.

## A FREE PRESS FOR THE PEOPLE.

And now DISCONTENT takes its turn at the hand of the Anti-Free Press Society, and it costs the editor \$100 for being liberal minded enough to permit honest people to express their opinions. The honest toilers who publish this fearless little paper have done more to make this country a cleaner place to live in than all the anti-vice societies put together. While the antis have been busy turning people into the streets, homeless and helpless, to die, or creep into some other den as vile as that they have lost, and arresting honest men for expressing their opinions as to the best ways of living in this world, taking their hard-earned money, or, worse still, shutting them up where they cannot attend to their work and the support of their families, the Home people who publish DISCONTENT are showing working people by both precept and example how to live cleanly lives in comfortable homes.

A society that cannot, or does not, discern between honest people, whose endeavor is to aid their struggling fellow-men, and inhuman vampires, will never make this world a better place for human beings to live in. Truthlovers and humanitarians do not all have good manners or good taste, and they harm their cause by expressing their convictions in the most disagreeable way, stirring up the disapproval of those afraid of new thought. Also they practice aggression in the form of repeated statements of evil conditions, and the people that cause them, stirring up opposition and resentment, instead of holding forth to the people the better way, and keeping it continually in the minds of the people until they are filled with the new thought instead of the old. But a man should not be strangled, nor exiled, for expressing his ideas in a poor way. All people do not have the same taste; if the readers of a paper do not like some of the contributors' styles of writing they can let it be known. If the readers are satisfied, and prefer this to papers that have better written articles, it is hardly just to deprive them of the paper, or to punish the editor for permitting free expression of opinion in his paper.

Where is the Perseus who will deliver the people from the Anti-Medusa who has a love of tyranny so strong as to attempt to petrify every move that is made for individual freedom?

The people are Perseus, and, by rising as one man, they may be a power that will be heard and granted their right to exercise individual freedom. A voice here and there may be silenced behind prison bars, or its vehicle of expression—the paper—suppressed, but when all the people who desire individual freedom speak their mind, and speak insistently, they will make a large majority, and they will be heeded. Let us all speak then, distinctly and persistently, until every man in this fair country has an equal right to speak his mind, and to decide for himself what is best for him in his own private life.

The press is the greatest educational power in the country, and the honest convictions of honest people are the best education the press can give us.

MABEL GIFFORD.



## DARE.

Dare to do right, though the world may scorn,  
And put you down for dross;  
Dare to maintain the cause you espouse,  
Though you lose your life on the cross.

Dare to be heard on the side of the weak,  
If their rights the strong assail.  
Dare to uphold them against the foe;  
Though all the world shall rail.

Dare to have some thoughts of your own  
And to speak them again and again;  
Dare to lift the banner of truth,  
That it may be seen of men.

Dare to look into the meaning of things,  
Dare to accept what you find,  
Dare to question accepted truth,  
Dare always to be kind.

—Selected.

## CHAINS.

BY NELLIE M. JERAULD.

## CHAPTER XXX.

A few days after the events related in the last chapter Jennie found herself alone with Mr. Wentworth. Blossom had told her of the conversation between herself and Wentworth, and Jennie had said:

"It will be very hard, daughter, to tell this young man of our manner of life so that he will understand, or so that he will see anything except immorality in it; however, I will attempt it when the occasion offers."

And on this day the time seemed to have come, and Jennie said:

"Mr. Wentworth, do you like to hear stories?"

Yes, if they are interesting, Miss—Mrs."

And he paused, seeming very much embarrassed. Jennie smiled as she said:

"You may call me, Aunt Jennie, as most people do, or Miss Blake, as some call me, or Mrs. Carr, as others call me. But I do not like to be tagged. Why should an unmarried woman be labeled 'Miss' and all men, whether married or single, be 'Mr.'?"

"I do not know as I ever thought of it."

"It is not a vital question, but, like many other things, it is not fair to the woman. But I wanted to tell you a story, and as we will be alone all the afternoon I will tell it. If you become bored I want you to let me know and I will stop instantly. Now, you stay in the hammock and I will take this rocker, and you and I will have the first visit we have had since you came."

Then Jennie told him of her girlhood; of her determination to be owned by no one; how she had observed the loss of respect and love soon after marriage, and the conclusions she had drawn therefrom; of her meeting with Rollin and how delighted she was to find that he agreed with her ideas; of Ida and James, and when she came to the part where James deserted Ida she noticed that Wentworth flushed and turned his gaze from her face. Incident by incident the Fairview life was laid bare—the trials and sorrows that had brought them together as well as the hopes and aims of the family—and when the sun was slipping behind the hills Jennie said:

"There, my friend, is my story. Many would say that we are immoral. I say

that we are moral, that any other course is wrong. You know the evils of the present social system as well, and, perhaps, better than I. There is no other way to right these great wrongs than to give men and women their freedom."

"Do you mean that men are not free, Aunt Jennie?"

"No, men are not free. Men are slaves. Perhaps not in so great a degree as women, for the fact that the woman must be a child bearer takes away a degree of freedom, and yet it is a woman's joy and privilege to bear a child for the man she loves. I must go into the house now. I trust you have not grown weary."

Then Jennie stood by the hammock and smiled as she looked down into the sober face.

"Oh, you told me to call you Aunt Jennie; call me Charley, won't you? You have been so good to me, I do not know how to thank you. This is all new to me and I want to ask you so many questions."

Jennie stooped and kissed him on the forehead as she said:

"Charley, you may ask all the questions that you wish, but now I must go into the house."

And with a kindly smile she left him.

A few days afterward Rollin had to take a long ride to transact some business, and he asked Wentworth to go with him. After they had started Rollin said:

"I have been so busy, Charley, that I have had no time to visit with you. We will have a good time together today."

The conversation gradually turned to the subject of freedom, and Rollin told Charley of the freedom of their life.

"I will not go into details, as Jennie says she told you our story, but she says she did not tell you of Jane Pettigrew; it is so sad that she seldom refers to it."

Then Rollin told him the sad story and further said:

"There, my boy, you see the evils of bondage, the evils of ownership."

"Uncle Rollin, do you not claim Aunt Jennie as your own?"

"No, Charley, she belongs to herself, not to me. I love her dearly, as dearly as I do my own existence. We have been very happy together. I think it is rare indeed that a man and woman live together so long and so harmoniously, and we would not have done so if we had been tied together and known that we had to live together or resort to the divorce-court. It is the knowledge that we are free that binds us together. Is that paradoxical? When we know that we can leave if we want to, then we do not feel like hunting the hole in the hedge to escape, for there is no hedge. And, another thing, I am more careful not to offend, for I do not want to give my love occasion for leaving me."

"But, Uncle Rollin, suppose that Aunt Jennie should love another man?"

Rollin smiled as he said:

"That is not a hard question to answer; she could and would love another man, and I could not and would not say a word. We cannot compel ourselves to either love or hate, and, my dear boy, Aunt Jennie is a very lovable woman, and more than myself have loved her, and she does love another man. He visits at Fairview sometimes and he and I are like brothers. Why not? There is a friend of Jennie of whom I am very fond, but, Charley, Jennie and I

have borne our sorrows together, and, my boy, she has gone down into the dark valley of death to give me our daughter, our Blossom, and there is no one who could hold the place in my heart that she does. She is Jennie."

What a world of love there was in those words "She is Jennie."

Many questions were asked and answered, and Charley Wentworth learned that subjects hitherto considered obscure were of vital importance. And then he laid his life bare. He told of his amours, of always using his brilliant powers of conversation and his attractive personality for that purpose. Then he told of his liaison with Mayme.

"You will think me vile, I am afraid."

"No, Charley, you are of a passionate nature, and have never sought to control it; your training, and society in general, has been at fault. I may be wrong, but it seems to me to be the blackest of crimes to get a girl to yield, and then, after you have sated yourself to desert her. A man with any manliness or real love in his heart will not do that."

While Rollin and Wentworth were away Howard had sought Jennie and laid his trouble before her. She listened quietly and then said:

"My boy, I am sorry for you, and yet I am surprised at you, for you know our ideas of freedom. You are seeking to deprive Mayme of her liberty because she is yours, because you own her. There are many good traits in Mayme's character, but her superficial education and her fashionable environments have had a tendency to make her shallow and thoughtless. She has been truthful, for she has openly shown her feelings for Charley, even to you. My advice is to let her alone. You love her, then give her liberty with no restrictions. You have no right to do otherwise. If she loves you she will let you know it. Give her an opportunity to say so without being asked."

More talk of the same kind followed. Jennie told him plainly where he had made his mistake and then left him to think it over. That night Howard rapped for admission into Mayme's room, and when admitted he said gently, and with a smile, so different from the stern look which had become habitual:

"Mayme, I had a letter from your father today; he needs me at the store; I am going back tomorrow; would you like to go now?"

"No, I am having such a pleasant time that I will stay here."

Mayme looked defiant, for she expected a lecture on wifely duty, but Howard only said:

"All right, Mayme, I want you to please yourself; good night."

And he smiled and bowed as he left the room.

"Well, is the world coming to an end? What is the matter with Howard? I'm almost sorry I answered him so."

The next day Howard went to the city. He bade Mayme goodby just as he did the others, showing no extra tenderness.

"I wonder if he has gotten over his nonsensical softness at last," Mayme thought, but as he bowed and waved his hand, as the carriage started, she felt her eyes fill with tears. Jennie had seen and said to herself "she loves him."

Wentworth had grown very grave, very quiet, and was thinking deeply.

Some years before he had met and wooed a girl. He had won her and then cast her aside. She was poor and his family would not own her, and it had been some years since he had heard of her. She had been in his thoughts quite often, more especially of late, and he had almost determined to seek her. He told Jennie of her and of his growing longing for her.

"Blossom looks very much as she did, and I think that is why the pictured face of your daughter attracted me, and, Aunt Jennie, there is a child."

Wentworth then had a long confidential talk with Mayme, and though at first she was angry and felt insulted, before he left her she said:

"You are right, Charley, there was no love—no lasting love—between us, and you do right to go to this poor girl."

Wentworth left soon and in a few weeks Jennie received a letter from him containing news of his "wife" and son.

"Minnie is my wife; we cannot live as you are living, for we have not the blood of martyrs, but I find her very liberal on all such questions and a woman of whom any man would be proud. Our boy is a fine child, as you can see from his picture. I found Minnie teaching school, and the poor little woman has earned her own living and supported the child. Oh, how I scorn myself. I have been honest and laid bare my life to her. I told her I would give her enough money so that she would not have to work any more, for I could not ask her to marry me, my life had been so vile, and she was so noble"—and here was a different and finer writing, showing a feminine hand—

"But I went to Charley and, putting my arms around his neck, said: 'I love you, Charley; I want you, not your money.' Then Charley finished the letter: 'And thanks to the Fairview family we are happy.'"

Once a week a letter came to Mayme, which was always promptly answered. She said nothing of Howard, but she was changed in many ways. At first she had tried all her arts on Andrew, but had failed. He was friendly and laughed and chatted and sang with her; but for Blossom alone was his love. She missed Howard. His letters were kind, but not loving. He did not ask her when she was coming home, nor did he say that he wanted to see her, but simply wrote the home news, which any friend might have written, and Mayme thought:

"I have driven him away, and he did love me. I love him now when it is too late."

(To be continued.)

It is not that religion is merely useless; it is mischievous. It is mischievous by its idle terrors; it is mischievous by its false morality; it is mischievous by its hypocrisy, by its fanaticism, by its dogmatism, by its threats, by its hopes, by its promises. Consider it under its most mild and most amiable form it is still mischievous, as inspiring false motives of action, as holding the human mind in bondage, and diverting the attention from things useful to things useless. The essence of religion is fear, as its source is ignorance.—Frances Wright.

We are full of mechanical actions. We must needs intermeddle and have things in our own way until the sacrifices and virtues of society are odious.—Emerson.



## FROM ONE OF THE DISCONTENTED.

## III.

After one month's stay among the Home folks I can say that, if home means the place where friends live; where one would rather be than anywhere else, then, indeed, this place is my home. I have seen these folk at their social-literary and business gatherings, and I can say that, taking everything into consideration, they have more real pleasure in life, and derive more material benefit out of the limited resources possessed by them, than any equal number of individuals that ever came under my observation. Their musical and literary entertainments are very enjoyable, each one so inclined contributing his or her little effort to make them a success.

Their business is conducted without constitution or laws, yet few places can boast of a more mutually helpful lot of people than this. To illustrate: When my brother was building his house every day some of them helped him, and one day as many as six voluntarily assisted him. When my brother asked one of them whether he kept track of the time he spent in helping he answered: "Look here, friend, now what is the use of keeping time; I came voluntarily to help you, and I don't doubt that when the opportunity comes for you to help me you'll do it." "Yes, I will," said my brother. "Then that is all I ask of you." And that seemed to represent the sentiment of all present. In this manner is done a great part of their work, although if a person wants to hire another he can do so at a reasonable compensation. They have a method which illustrates their conception of equality: A man working for wages gets 15 cents an hour, whether he is a carpenter, or a painter, or whether he is clearing land or building fence; labor is all the same price. Is this not justice? Then in opinion each one seems to think enough of the other to consider the possibility of that other being right in his view of the subject. But few people are franker in expressing their likes and dislikes than the women here. Not to hurt anybody's feelings if possible is the rule, but if a person doesn't know enough to consider others he or she will soon find out what the people think of them.

Now let me not be misunderstood. The people here are not all, or any of them, angels, far from it. They are the most selfish lot I ever met, and this seems to be the very method by which they can best satisfy their desires for enjoyment, for happiness in this world, and they certainly seem to succeed—judging by their happy and contented faces and their readiness and willingness to undergo many inconveniences for principle and the upbuilding of Home.

One thing I must say, in conclusion, and it is: That unless a person is ready to accept Anarchy, i. e., to let everybody do as he or she pleases, at his or her own cost, and not try to set up a standard of morality for others to be judged by, in short, unless everyone can mind his or her own affairs so well as not to have time to mind anyone else's he or she will find many a place more suitable for them than Home. As for myself I say again, this is my home in every sense of the word. LOUIS HARMAN.

## RECEIPTS.

Gutes 50c, Cornfield 50c, Morse 50c, Steffee 25c.

## ASSOCIATION NOTES.

The rough lumber for Fred Ingalls' new house was unloaded last week. This will be a house estimated to cost \$1,200 in any of our cities, but it is expected to cost about \$700 here.

A. C. Holz and family, who formerly owned the improvements now owned by Mary C. Parker, and who have been residing in Tacoma for the past two years, have returned to this vicinity, having purchased 10 acres adjoining us.

A few salmon trout are being landed by our boys and girls. It will be but a short time until our people will be enjoying life upon the water, not alone in trolling for trout, but also in the enjoyment of congenial companionship.

Alice Stocker and her two daughters, Edna and Bertha, who were residents here about two years ago, are once more located here. To see old friends return makes one feel the truth of that old adage: "Be it ever so humble there is no place like Home."

There are about 700 fruit trees in good growing condition on the acreage of our Home people. This gives us about nine trees to each person, and when the trees get to bearing thoroughly we will have more fruit than each can possibly consume. Some fruit is taken off each year already, while four years ago not a fruit tree was on our land. Considerable small fruit is raised—nearly all that is consumed.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 80 people here—22 men, 22 women and 36 children—girls over 15 years 5, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

## A DEAD LETTER.

"The vaccination act is thus a dead letter in Leicester," says the Vaccination Enquirer. Out of over 6,000 births in 12 months only 110 children were vaccinated. The people are sick of the thing and the machinery breaks down. So it will be some day with taxation. These big artificial things have a quiet way of coming to their end. Big as they look they have a weak heart. It would be amusing to see how quickly taxation would come tumbling down if a bold attack were made upon it. There never yet was an official idol without clay feet.—Free Life, London.

## HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock on Monday, Wednesday, Friday and Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

BOOKS AND PAMPHLETS  
FOR SALE BY DISCONTENT

Irene or the Road to Freedom. Sada Bailey Fowler.	1 00
God and the State. By Michael Bakunin.	05
Moribund Society and Anarchy. By Jean Grave.	25
Anarchy. By Enrico Malatesta. Is It All a Dream. By Jas. F. Morton, Jr.	10
God and Government: The Siamese Twins of Superstition.	05
The Chicago Martyrs; The Famous Speeches of the Eight Anarchists in Judge Gary's Court, and Altgeld's Reasons for Pardoning Fielden, Neebe and Schwab.	25
Five Propaganda Leaflets on the Sex Question.	10
Personal Rights and Sexual Wrongs What the Young Need to Know. E. C. Walker.	30
The Revival of Puritanism. E. C. Walker.	10
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Judgment. Wm. Platt.	05
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## VIEWS OF HOME.

1. General View of Home from Rocky Point and entrance to Bay.
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  3. Boat and Beach Scene.
  4. Across the Bay.
  5. Rocky Point.
  6. King Residence.
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  8. Adams Residence.
  9. Cheyse Residence.
  10. Discontent Office.
  11. Parker Residence.
- Price, mounted, 25 cents; unmounted 15 cents. Order by number of DISCONTENT. As new views are taken they will be added to the list.

## Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that

has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association, upon complying with the articles of agreement.

## AGENTS FOR DISCONTENT.

San Francisco—L. Nylan, 26 Lew's st.  
Honolulu—A. Klemencic, P. O. Box 800.  
Allegheny, Pa.—H. Bauer, 73 Spring-garden.

MAGNOLIAN—A perfect and sure East Developer; a rare flesh food. N. M. Jerauld & Co., Calera, Ala.

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